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# Church Messenger

Diocese of



Edmonton

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St. Stephen's, Edmonton

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## Editorial

### Has Christianity Failed?

**T**HE question is continually being asked, "Has Christianity failed?" The fact that this question is so frequently asked is a first class sign that Christianity has not failed. No one bothers about something which is down and out and forgotten.

The fact is that Christianity has not failed and never can fail. Always there have been heart searchings, always the souls eager for God and His glory have been bitterly disappointed at the response of man. Our Lord knew perfectly well how hard the task would be, how long the journey and how slow the response. Think of the parables of "The Tares," "The Hid Treasure," "The Draw Net," "The Ten Virgins," "The Seed Growing Secretly," "The Leaven." Listen to the lamentations of the Psalmist, "The kings of the earth stand up and the rulers take counsel together against the Lord and against His anointed."

"There is none that doeth good, no not one."

"God looked down from heaven to see if there were any that would understand and seek after God; but they are all gone out of the way, there is none that doeth good, no not one."

St. Chrysostom, the golden mouthed, who was probably the greatest preacher the Church has ever known complains of the smallness of his congregations. As Bishop in Constantinople in the fourth century he had in the city about one hundred thousand Christians. And this is the kind of thing he says: "You know all about the characters, families and native cities of the charioteers and dancers, you can talk for hours about their various qualities, you know the points of a horse, the names, ages, performances, breeding, training, sires, dams and native countries of race-horses, but if I were to ask you the names of St. Paul's Epistles you could not tell me. You pass whole days talking about the public games, or the words, looks and attitudes of an actress."

Interest on money and the subject of loans is a never failing subject for conversation. The most indecent language is heard—even in the presence of ladies—and in ordinary conversation the use of oaths is so frequent that I can hardly persuade you that it is sinful.

No Christianity has not failed. Today the expansion of Christianity and its numerical strength is greater than in any previous time in its history. And also it has produced the fruits. Men cannot gather grapes of thorns—but if the vine has produced only one grape it is a true vine. And the Vine of Holy Church has never failed to produce its crop of saints.

—J.C.M.

# Church Messenger---Diocese of Edmonton

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The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

## Bishop's Engagements

- April 1—In Toronto on business for the Diocese.
- April 11—Confirmation, Vegreville.
- April 14—W.A. Annual-Preach and Celebrate. Bishop's Hour, W.A.
- April 18—Confirmation, Christ Church. Confirmation, St. Stephen's.
- April 21—Confirmation, St. Luke's.
- April 25—Confirmation, St. Mary's.
- May 2—Confirmation, Cathedral.
- May 9—Coronation Service, Cathedral.
- May 16—Confirmation, Mayerthorpe, Stanger.

## Diocesan News

D.B.R.E.

The important and pressing need at the moment is to get in applications for examination papers for the Annual G.B.R.E. Examinations to be held on May 1st. These are to be sent to Rev. A. Elliott of Leduc. Those in the city may be telephoned to Rev. S. F. Tackaberry. To maintain the position won last year the diocese must have several more schools include these examinations in their schedule.

The next matter to settle is the use of the camp site during the summer. There is still some time left to be allotted. Any church group in the diocese contemplating use of the camp should write Rev. S. F. Tackaberry, 11138 127th Street.

Several new sets of slides provided by our church have been added to the supply of the Extension Dept. of the University and are available for our use. They include:

The Jew and the World Ferment; Stewards of a Goodly Heritage; Around the World with the M.S.C.C.; Our Canadian Mission in Kangra; In Honan—So Built We the Walls; and Life in Our Indian Residential Schools.

An event of importance in the near future will be the visit of Rev. C. R. K. Wilkinson of Kangra, who will present a lecture with movies of the work of the Kangra Mission, in All Saints' Hall, Sunday, April 17th, at 3.00 p.m.

Plans for the Summer School are advancing splendidly. Rev. G. P. Gower is completing arrangements for the staff, and it is expected that three dormitories will be in readiness. Response to the financial appeal to pay for these is already beginning.

Our congratulations are offered to Edmonton Sunday School Teachers' Association upon the success attending their present series of monthly meetings. The dinner meetings have been especially successful. The programmes have included some excellent discussions. We are hoping for increased activity in the other deaneries of the diocese.

## London Prepares for the Coronation

LONDON—This city has by now grown quite used to the tubular steel scaffolding, the yellow wooden planks, the iron bars and the rails which flank some of the finest avenues and cling to the sides of buildings.

And, after all, if it looks a bit ugly now that does not matter. "Wait," Londoners say, "until the steel is covered with wood and the wood with cloth, and the golds and blues and scarlets and whites ruffle in the summer wind. Then you will see."

Indeed, London should make a fine display at coronation time. There will be the white hulls of private yachts glistening in the King's Reach and along the Embankments, flowers and flags in the streets, and, along the royal avenues, and in the crown lands of London the colorful stands, like the pavilions of kings before the jousts of medieval pageants.

### Not Open to the Public

For the benefit of the public the Government is prepared to lose £70,000 over these stands. They have been erected by the Office of Works at a cost of £135,000. To insure that the 85,000 seats are available to representatives of the general public the prices have been put so low that the cost will not be covered by the receipts.



There will be 75,000 seats at 15s., and 10,000 at 22s. 6d.

These seats are not open to private persons. They have already been allocated to various groups and the groups are choosing representatives to have the honor of sitting there.

### Varied Groups Represented

"We have tried to make the allocation of seats as representative of national life as possible," an official of the Office of Works told an interviewer. Professional classes, workers, public servants, and the rest, they will all be represented and there will be no seats left for private persons to take."

Tickets for seats not in stands erected by the Office of Works are being sold through the ordinary booking agencies. Some shops with windows on the coronation route are dividing seats among customers. Except for the purpose of viewing the procession shops will be closed on May 12th, which has been proclaimed a public holiday.

### Will Take Seats Early

Although the procession will only last a few hours London authorities have had to make plans for dealing with crowds for nearly two whole days.

It is anticipated here that many persons will wait near the route for 30 hours to be sure of getting a good view. Even those who have booked seats are expected to turn up as many as eight hours before the scheduled time for the procession, remembering the misfortunes of the jubilee procession of King George V when many arrived hours early to find themselves too late to push through the crowds to their seats.

The Office of Works have had to deal with the problem of providing for such a long wait by thousands of persons. The crowds must be fed and be able to obtain refreshments.

In the parks there will be 12 marquees. Behind the stands there will be 50 buffets. There will be eight stores for the distribution of refreshments to the marquees and buffets.

There will be a staff of 800 attendants. The Milk Marketing Board will be provided for children and is to erect milk bars at several points. 142,000 cartons. Every possible step is being taken for the convenience of the public.

Meanwhile the London County Council has decided to give all London school children a week's vacation to enable them to take part in local celebrations. Between 30,000 and 40,000 will view the procession from the Victoria Embankment, where the seats have been specially reserved for the children.

### GOOD WORK

Every piece of genuine work which comes from a man's hand bears the impress of and is stamped with the quality of his whole being; it is the complex product of all that the man is and of all that he has done; it is the result of his genius, his industry and his character.

—Hamilton Wright Mabie.

### IDLENESS

The miseries of idleness are known only to those who have no regular pursuit; nothing in view, however eager or arduous; nothing by which time may be shortened by occupation, and occupation rendered easy by habit.—Bishop Mant.

### SATISFACTION

No man is more to be pitied than the one who is satisfied with himself. No man ought to forget that a good many other people will set their watches by his clock. No man fights a harder battle than the one who is trying to overcome himself. No man should try to teach others what he himself does not know to be true. No man would be willing to have his dearest friend know him as well as he knows himself.

### BOOK REVIEW

"A WORLD AT PEACE: AN ANSWER TO A GREAT CALL," is the title of a leaflet published by the Mothers' Union in England. The title is taken from words spoken by the Canadian Prime Minister, Mr. Mackenzie King, at Vimy Ridge in July last, and the most beautiful figure in the Great War Memorial is reproduced on the cover. It is a leaflet prepared by Mrs. Horace Porter especially for Canadian mothers, with the foreword by Mrs. Ward-Price, Dominion president, and is a valuable addition to peace literature.

It points out the need for new efforts by mothers to train themselves and their children to the fullest of their power, "In ways of love and fellowship which make for peace." It suggests truths to keep in mind, rules to follow, and helps to use in carrying out this great work.

The leaflet can be obtained from the General Board of Religious Education, Church House, 604 Jarvis Street, Toronto. Price: 5 cents.

## Rural Deanery of Edmonton

### ST. PETER'S

The next parish event of importance is the play and concert of the A.Y.P.A. party on Thursday and Friday, April 15th and 16th. We can be quite helpful in telephoning our friends of this fine programme and inviting them.

We are also very happy in having Rev. W. H. Hatfield for "An Evening in Africa," under the Intermediates, the "Merry Maids" on the evening of St. George's Day.

St. Peter's people have at last provided some of their workers with comfortable working conditions. A new choir vestry has been built. For the first time in the twenty-three years of the church's life the font has a place and a setting in the church. The west porch is being converted into a baptistry. The new south entry will be much warmer. The Sunday Schools may now proceed without interruption or delay.

The credit for the erection of the addition belongs to Mr. Frank Niblett whose gift of his time made the project possible. The thanks of the congregation are offered to him. Several gentlemen gave him assistance, including Messrs. Bell, Pitt, Greene, Clarke, Wheelton and Richardson. The thanks of St. Peter's are offered to Mr. Wesley Hunt who donated the paint, stain and varnish, and to Mr. Edward Clegg and Alex. Hensel for the gift of the electrical installation. Donations to pay for material are coming in from interested and appreciative members of the parish.

The ladies of St. Peter's will hold a parish tea at the home of Mrs. H. P. Rock on the first Friday in May, when Mrs. Rock and Mrs. L. Blair will be hostesses. The money is needed for the bill for heating the church.

### ST. MARK'S

#### Sunday Services

Communion at 9.30 a.m., first Sunday of month; Sunday School at 2 p.m.; Evensong at 7.30 p.m.

Under the auspices of the Vestry a lantern and sound film lecture, "Towers of Our Faith and Through All Eternity," was given by Mr. H. P. Brown in the Parish Hall, on March 16th. There was a large and appreciative audience and all enjoyed themselves immensely. Thank you, Mr. Brown!

#### W.A.

This organization sponsored the Elysian Ladies' Chorus on Friday, March 12th. The choir, conducted by Mr. D. W. Vaughan, rendered splendid musical selections which were greatly enjoyed by a large and appreciative audience.

The work on the missionary bale is progressing rapidly and will shortly be finished.

A St. Patrick's Tea was held on March 18th and a very enjoyable afternoon was spent.

The Bishop of Edmonton honored us with his presence.

#### A.Y.P.A.

On March 2nd His Lordship the Bishop of Edmonton delighted the group with his talk on the "Labrador Mission."

The newly elected president, Mr. F. Hayden, was recently installed at the A.Y. Service held on March 14th. There were several new members admitted. Those taking part in the service were Mr. F. Hayden, Mr. Dan Smith and Mr. T. Patterson.

#### Girl Guides

We welcome Captain D. Griffiths back to her post. The Captain has been very ill, but now fully recovered and all are happy to know that she has taken charge of the troupe again.

### ST. FAITH'S

#### Passion Tide and Easter Services

That the Cross and the risen Christ is as strong as ever manifested itself during this Holy Season. Never in the history of the Parish had we so many people who spent some portion of the day at the foot of the Cross on Good Friday, and then like

"Mary" came early on Easter Day to meet their risen Lord.

We were particularly happy to see the young people come for their communion at the early services. All together some 350 communions were made during the day. Of these 144 at the 7.30 a.m. service and 156 at the 8.30, the balance at noon.

We are grateful to those who contributed to the decoration of the church, and to Mr. Moss and the members of the choir for their self sacrificing contribution to the beauty of the service. We are sure it has been a blessed and happy Easter to many.

#### J.W.A.

We extend our congratulation to Barbara Roberts of the winning of our Branch prize at the J.W.A. examination.

On Palm Sunday the following received the gift of the Holy Ghost through the laying on of hands in confirmation.

Richard William Davies, Denise Rees, Clifford Collins, Roy Stanley Whitfield, John Chester Ratcliff, Edward William Parham, Ted Brown, Denise Samuel Swift, Michael Richard Collins, Frederick Harold Faulkner, John Albert Roberts, Lawrence Cecil Parlee, Brameel Spracklin, Ann Smith, Lily Swift, Ruth Voss, Gweneth Muriel Rees, Edna May Swift, Lettice Vera Crockett, Dorothy May Arnold, Ailsa Heathcott Walker, Anne Beatrice Davies. We wish them every blessing.

We are greatly indebted to Mr. Joseph Thornton for the donation of a beautiful brass lectern, presented in memory of Isabella Thornton, his wife, who entered into rest April 2nd, 1935.

#### Prospective

On behalf of the Dramatic Club, we desire to announce that on April 15th and 16th, they will present three short plays in the Community Hall.

### ST. STEPHEN'S

Sunday Services at 8 a.m., 11 a.m., 7.30 p.m. Sunday School 10 a.m. Weekday at 8 a.m. as a general rule.

The notice board has been repainted after the lapse of many years by Mr. Watkins to whom most sincere thanks are due for an excellent job. St. Michael's and All Angels have a very fine Font Roll, specially painted by Mr. Watkins.

The choir rendered special music on Palm Sunday evening during the time usually occupied by the sermon. We all owe a great debt to the members of the choir for their unflinching and beautiful rendering of the church music.

On St. Patrick's Day a very successful Tea and Shower of Needlework, sponsored by the Willing Workers, was held at the See House by kind permission of His Lordship the Bishop. Mrs. A. E. Smith and Miss Moody were joint hostesses. Mrs. J. A. Cooper presided at the tea table, assisted by Mrs. Young, Mrs. Shropshire and Mrs. Watson.

At St. Matthew's Mission on the same date a Silver Tea was held in the Parish Hall. Mrs. Sanders, President of the W.A., and Mrs. Cliff,

# Christ and Twentieth Century Chronology

By Rev. Ebenezer Scott, M.A., B.D.

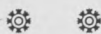
The astronomer's calculations of time are as bewildering to the imagination as his calculations of space. Sir James Jeans tells us that our earth, as we know it now in its solidified state, has existed for about 2000 millions (in American and Canadian parlance, two billions) of years. The age of the universe is millions of millions of years more, and it would look as if it had an assured future of still greater length.

Not quite two thousand years ago, in these millions of millions of years, an obscure inhabitant of this "tiny appendage" to one of the "rather inconspicuous" stars (as Sir James Jeans calls it) lived in a very inconspicuous corner of it, for rather more than thirty years. He was put to death by a few other people who spent their days in the same little plot of ground, some of whom perhaps continued to live thirty or forty years longer; and we are asked to believe that this was Himself "very God of very God, by whom all things were made".

Yet our twentieth century chronology really helps to bridge the distance between Christ's century and ours. What are twenty centuries in millions of millions of years? If "the Word was made flesh" in the first century, is this less true in the twentieth?

Again, with time as with space, we must not allow ourselves to be betrayed into the fallacy of mere bigness. If Christ was to come out of eternity into time at all, it had to be at some point of time; and that one point in the course of human history which was best fitted for God's eternal purpose was the time at which Judaea, the land in which He had already revealed Himself to men in largest measure, was a province of the world-empire of Rome.

"Before Abraham was, I am." This calm and majestic utterance, which so infuriated the ancestral pride of the Jews of the first century, might well seem to overpower all thought when translated in terms of the twentieth century, which reckons time by its millions of millions of years. Before time was, is Christ. But this Christ has lit up all time, and the brief life of every man that is born into it, with His own eternity. Through all the millions of millions of years that have been, and that may yet be to come, He is the light which lighteth every man that cometh into the world.



## M.S.C.C. and the Budget

As a result of recent discussions it has become clear that different dioceses have developed very divergent views as to the claim which M.S.C.C. has upon the money which is received from the parishes in the form of budget contributions. Some dioceses regard it as a moral obligation to pay over a fixed percentage of this money to the missionary work of the Church. Other dioceses look upon this budget money which is paid in through the red end of the envelope, as a fund which is absolutely at the disposal of the diocese, to be used for its own needs if it is so decided. On this assumption, some dioceses charge up against this budget money all sorts of diocesan expenses, make these a first claim, and then contribute to M.S.C.C. the balance left over.

In order to ascertain which of these two practices is the correct one, we must go back to the origin of this fund, and ascertain just what happened when it was created. The facts are as follows. When M.S.C.C. was organized and for some years following, its income was derived entirely from designated annual subscriptions. The income of the several diocesan mission funds was received in the same way. Then came the introduction

of the duplex envelope by which people were asked to contribute for both these funds, by placing their contributions weekly in the red end of the envelope. M.S.C.C. was a consenting party to this arrangement on the assumption, of course, that its treasurer would receive a share that would be in proportion to the amount it received hitherto in the form of designated subscriptions. In other words M.S.C.C., by pooling its receipts in the general budget, acquired an equity in what was contributed, and that equity remains good today.

Suppose that in the year succeeding the creation of this budget, any diocese had appropriated the whole of the money for its own needs, there would have been loud protest from the whole Church. The diocese would have been charged with using for local purposes money that did not belong to it. But no such charge could be made if M.S.C.C. had not acquired any equity in the budget by pooling its income. And whatever equity the M.S.C.C. had when the budget came into existence, that same equity it has today.



## Comments Original and Otherwise "Curate"

### RECEIPTS ON APPORTIONMENT

I have lately been looking over the M.S.C.C. financial statement (published on another page) showing the amount apportioned to each diocese and also the amount of each diocesan payment on apportionment. Of the twelve older and stronger dioceses, upon which falls the bulk of the apportionment, the Diocese of Columbia is the only one that has paid its apportionment in full. Well done Columbia! The percentages of apportionment paid by these twelve dioceses are as follows:

1. Columbia .....	101	per cent
2. Montreal .....	91½	" "
3. Ottawa .....	89	" "
4. Toronto .....	86	" "
5. Niagara .....	83½	" "
6. Huron .....	74½	" "
7. Fredericton .....	64	" "
8. New Westminster .....	61½	" "
9. Nova Scotia .....	59½	" "
10. Quebec .....	51	" "
11. Ontario .....	35½	" "
12. Rupert's Land.....	31	" "

The variation in these percentages is a matter that calls for the very serious attention of the Church. Either the apportionments are out of proportion to the abilities of some of the dioceses to contribute, or the money contributed is not for some reason reaching headquarters. It is a somewhat startling fact that some of these dioceses are contributing less to the missionary work of the Church than they were twenty-five years ago.

In this connection it may not be out of place to quote this paragraph from an article by a Winnipeg layman which appeared recently in a Toronto paper. "We hear repeatedly about lack of money for missionary work. Wouldn't that disappear if we were putting first things in first place? I can't conceive of a Church being spiritually strong, where its people are contributing less than \$1.00 per annum per head, to mission work. Isn't the money contributed to missionary work a spiritual thermometer of the Church?"

I know we are hard up at present, but we seem some way or another to be still able to go to movies, attend luncheons and dinners, and generally have a pretty fair time, but at the same time we seem to be giving the Church and its affairs, especially its missionary affairs, a pretty thin time."

### MISS WATTS WRITES FROM CHINA

I notice that Miss Watts, who has done much deputation work in Canada during the last couple of years, has now returned to Honan, China, to take up the work of the late Canon Simmons as Secretary-Treasurer of the Diocese. Shortly after her arrival she wrote:

"It is a joy to see how this country and its people are progressing. Christian Missions are the root and branch of the development and improvements in so many ways. Consideration of the people: education, hygiene, hospitals, social reconstruction, strength in purpose and outlook in every phase of life; last but not least, the development and growth of the Church. One cannot but feel the new spirit and life in this great land and its people. I am thankful for the privilege of being back and having a part in the task of helping some at least in their growth and development in the Christian life."

### MODESTY AND HUMILITY

I was present recently at a Service for the Making of Deacons, and I noted particularly the fact that at the conclusion of the Service we prayed thus for those ordained: "Make them, we beseech thee, O Lord, to be modest and humble." There is no corresponding petition in the Service for the Ordering of Priests. And yet I think that we who have been ordained to the priesthood should never cease to pray that prayer for modesty and humility, that was offered up by the Church on our behalf when we were ordained to the Diaconate. Conceit and pride are absolutely out of place in the life of him who is called to be a leader and guide of those who are disciples of the meek and lowly Jesus.

(Continued on page 8)



## The Need For Evangelism

On more than one occasion I have called attention to the increasing emphasis that is being placed by speakers and writers in the Old Country, upon the need of more evangelistic effort on the part of the Church. Let me quote one or two additional illustrations of this.

On the occasion of his 90th birthday, Prebendary Carlile, the founder and head of the Church Army, was entertained at luncheon by a company of friends. Lord Daryngton was in the chair. He spoke of the wonderful faith of the Prebendary, who was just as sure of the Living Presence of Christ as of the existence of the universe. The Archbishop of Canterbury said the chief had never failed throughout his life to throw fire and zeal into the greatest enterprise in the world—the **bringing of living souls into the fellowship of Jesus Christ**. And the account of the reception as reported in an English paper concludes as follows:

"In broken tones, the Prebendary, with his devoted sister standing by his side and holding his arm, declared in conclusion: 'Dear friends, we are very proud to have you here, and perhaps more proud to have our convict friend than to have even the Archbishop here today. I feel this is a day of rejoicing to you, but a day of humiliation for me. I have been supported by the Archbishops and all the Bishops in the country, and by many of the leading men and women.

'I have had money sent to me, and yet there are still criminals, people sleeping out, people who do not say a prayer or go to church. Why has there not been a greater result? God help us to join in this great Holy War.'

There you have the Church officially doing honour to one of the greatest evangelistic teachers of our time.

I turn next to The Church Times. In the issue dated January 22nd there is an editorial dealing with the Recall to Religion issued by the Archbishop of Canterbury. From this editorial I quote as follows:

"Incidentally, the Recall is a solemn reminder to the men and women who believe in Christ, that their first and most important business is to bring other men and women to believe in Christ. The followers of the Way must see to it that the Way is crowded with pilgrims. The heaven is not doing its work unless it leavens the whole lump.

The Church has been atrophied by the spirit of defeatism. Clergy and laity have become so familiar with half empty churches that they have begun to persuade themselves that it is a good thing for churches to be empty."

There follows reference to the closing words of Prebendary Carlile quoted above, and then the writer goes on to say "The Christian is certainly a poor Christian who is happy in saying his own prayers, unless his neighbour is praying by his side."

In the same issue of this paper there is published an interview with the Secretary of the Archbishop's Evangelistic Committee, the Rev. H. A. Jones. From this statement by Mr. Jones I quote the following:

"The truth is, continued Mr. Jones, that you touch the clergy at their weakest point when you approach the teaching of evangelism. It is probably true to say, he added, that ever since the seventeenth century, when there was little need in England for evangelistic work among the rank and file of people such as we know it today, the teaching of ordination candidates has tended to make them into pastors rather than evangelists; priests have been taught to be domestic chaplains of their congregations."

**"You touch the clergy at their weakest point when you approach the teaching of evangelism."**

And you touch our theological colleges at exactly the same point. Looking back on my own college days I cannot remember any intimation from any quarter, that part of my future ministry would be to do the work of an evangelist. And yet if it be true, as the late Archbishop Temple once said, that "The first duty of every Christian is to make somebody else Christian", then surely that is doubly the duty of every one who takes upon himself the vows of the ministry.

But I wish to make one more quotation from this same copy of The Church Times. It is taken from a sermon published under the general heading—"The Anglo-Catholic Pulpit". After quoting the words of the late Bishop Gore that "The Christian who is not in heart and soul a missionary, is not worthy of the name of Christian at all", the preacher goes on to ask "Has it ever occurred to you that one of the prime reasons for the modern estrangement from religion is the failure of Christian lives to bear witness? People look at us, and see in us so little to remind them of Him whom we profess to serve. They see so little in us of the Spirit of that which they read about in the Gospel. They see little or nothing in us to tell them that we are in any sense inspired by divine grace, instead of living merely conventionally respectable lives. And all the while the world is in desperate need of the faith, and we have no right to sit down and consolidate and enjoy the privileges of the Christian life, so long as the need remains unsatisfied. Remember that the Christian method is not to conquer our opponents by annihilation, but by conversion."

Let us ask ourselves in all seriousness: "Is there in my life and conduct the slightest inducement to others to accept the religion that I profess? Does my religion make any difference to others' lives, for better or worse? Do people like me for what I am, and should be, whether I practised the Faith or not, or do they instinctively know that the Spirit of God is moving in my life?"



I pick up another church paper of the same date as *The Church Times*, and I find considerable space devoted to the same subject. This paper—the *Church of England Newspaper*—has requested expressions of opinion as to how the Archbishop's Recall to God can best be carried into effect. In response to this request Mr. W. C. Waymouth, a member of Church Assembly, writes as follows:

"In my view one of our weaknesses in the Church of England is that we are willing to leave almost everything to the initiative of the clergy, certainly along spiritual lines.

Blame for this must not rest so much upon the clergy as upon laymen like myself, and I am beginning to think that there is something wrong with a system which tends so largely in that direction.

We laymen in particular have got to feel that it is one's job to bring men to Christ, and if we are not doing it, or at least quite definitely trying to do it, not fitfully but persistently, there is something wrong with us.

Of course there are many ways of enlisting recruits, and the Holy Spirit will show each of us how to do it and give us the courage, but we must definitely ask His guidance, and be ever on the look out."

And Mr. Edwin Hodnett, another member of the Assembly, gives it as his opinion that:

"Professing Christians, both clergy and lay, have much to answer for in showing such sad examples as the followers of Christ.

If the Archbishop's appeal is to have any real effect, it will surely mean the most heart-searching experience we professing Christians have ever experienced. So many of us have been content with the outward ceremonies of our religion, but the heart still remains unconverted and not fully surrendered to Christ our Saviour. Personal manifestation of Christ in us, is the only way to win others to Him."

And the Late Canon Liddon is quoted as saying that: "Every true Christian is a missionary in intention, and within the limits that his providential work makes possible, though he may never have looked in the face of a heathen in his life."

Dr. Temple, the Archbishop of York, in his Presidential address to the Convocation of York a few weeks ago, after making reference to the "Recall to Religion" sounded by the Archbishop of Canterbury, went on to say:

"I believe the real call to us this year is to begin effectively a change of outlook in our ministry. That ministry is become almost wholly pastoral. In pastoral efficiency it has, I believe, greatly advanced in the last half-century. But it has almost ceased to be evangelistic. Without losing pastoral thoroughness we must find the way to add evangelistic zeal and power—largely through drawing into the Church's service new activities on the part of the laity. Let the ruling thought of our hearts and minds in the coming days be that of Christ the King."

In *The Church Times*, February 5th, there is an article by the Bishop of Kensington on How Parish and Priest and Parishioner can respond to the appeal of the Archbishop. He suggests that there should be "a careful survey of the proportion of the existing congregation to the number in the parish untouched by our ministration; the gradual building up of an almost passionate desire to bring the people back to their spiritual home; a heart-to-heart planning of the best ways of doing this, and a careful overhauling of the parochial machinery and organizations with a view to discovering what part they are really playing in the spread of religion. But, once again, all the talking in the world will not put things straight; we want workers more than talkers, the staffing of our youth organizations with leaders who are keen on religious education and example, and the bending of the whole energy of the Church to this supreme task."

In England the Church is undoubtedly making a real effort to respond to the appeal of the Archbishop. In the United States the Church there instituted a Forward Movement along similar lines, some two years ago. I cannot help wishing that the little quarterly booklets issued by the Forward Movement Committee were more widely known and more generally used in Canada, where we do not seem to be making very much progress in the effort for the Evangelization of Canadian Life. We have talked about it in Synods, and at our Board meetings, and we have appointed Committees, and made reports, but **the real work of evangelism must be done in the parishes, and by individuals dealing with other individuals.** Bishop Gore was perfectly right when he said that the Christian who was not a missionary in the sense of trying to win others for Christ, hardly deserved the Christian name.

I conclude with this prayer that I have taken from a Forward Movement booklet already referred to.

"Pour out, we beseech Thee, O Lord, Thy Spirit upon Thy Church, that into all its members may come new visions, new life, new fellowship with Christ, its living Head. Send us out, if Thou wilt, and through us send out many another to work for the extension of Thy Kingdom throughout the world. Open our hearts that we may receive Thy power; open our eyes that we may see Christ with hands outstretched to bless. Do with us what Thou wilt and as Thou wilt. So shall the earth be filled with the knowledge of Thyself as the waters cover the sea. And to Thee be the glory and praise, now and forevermore. Amen.

—CURATE.

## THE WHITE CHRIST



"All the old gods  
are dead,  
All the wild war-  
locks fled;  
But the White Christ  
lives and reigns,  
And throughout my  
wide domains  
His Gospel shall  
be sped."

*Longfellow.*

So King Olaf says  
in his "Saga", writ in  
the dawn of our  
civilization while yet  
the Dark Ages lay  
heavy on Europe. The  
White Christ, they  
called Him, for their

own gods were black, grim, savage shapes of the night craving for human blood, continually dripping from their altars. Bloor-red were their goddesses, riding phantom steeds over battle fields, they and their mounts screaming together in mad joy at the red carnage. Instead of scalps they took the entire head of a slain enemy, fashioning the skull into a vessel to drink from at their feasts. These grim cups were buried with them, so that in the fierce hunting ground which was their Heaven they could drink and be drunken again.

Little wonder that the time when such a creed could be was the Dark Ages!

And even darker than their thought of gods was their belief in warlock and witch, frightful imaginations of werewolf and vampire born in the brains of men drugged by continual fighting and heavy drinking.

Then they heard of Christ.

The White Christ they called Him, feeling, though they did not say:

"In the beauty of the lilies Christ was born  
across the sea,  
With a glory in His bosom that transfigures  
you and me."

And all through the Middle Ages the transfiguring power of Christ moved upon the hearts of men, lifting them upward and onward. They tried to make their first rude churches more beautiful, to do Him honour, and in so doing taught themselves the arts of architecture and sculpture. The result was the great cathedrals of the Middle Ages, still a wonder and delight to us.

"The old gods are dead, we worship the White Christ," said our forefathers of the Dark Ages. They looked at their crude pictures of violent hunting and battle, scratched with arrow point or knife, and with awkward fingers they tried to paint His gentleness. And they went on striving—and succeeding—till Raphael was born.

The term, White Christ, dropped from use in the Middle Ages as men learned the Scripture titles of our Lord, but it has been revived, in sense if not in sound, in these our latest modern days.

White—not a blank dull colourlessness—but radiant shining white, the white of diamond or lily flower. White that turns all eyes towards its Light, the Light of the World! Never was there an age when so many, young people as well as older ones, thought so much of Christ, and wrote so many books about Him (ay, and read them too), and loved Him so constantly, as in this age. When we called Him the "Man nobody knows" was when we began most truly to know Him.

Today He stands above us in the glory of His immortal youth! One can believe that when He dwelt among men He left so soon because His body was perfect; it could not age. Had He stayed longer His friends would have been bewildered—why did not His body show signs of ageing? No disease, however deep-seated or foul, could touch His perfect life. No man ever died in His presence, nay, life rushed back to the dead when He was there. For our sakes He laid down His life, becoming obedient unto death, the dread of all men. But Life Incarnate could not die. He rose from the dead, and to-day—never as much as today—we can say:

"The White Christ lives and reigns,  
And throughout our wide domains  
His Gospel shall be sped."

We will not bow down to the old dead gods of the past, nor fear the "wild warlocks" of modern lawlessness and jazz. Shining above and beyond us is our Lord and Master and Comrade, the White Christ.

—E. A. TAYLOR.



## BOOKS ON THE CORONATION

- Our Sovereigns**, by Osbert Lancaster. Picture and information of each sovereign. . . \$1.75  
**King George the Sixth.** Why and How He will be crowned. By W. G. Tuting. . . 6c.  
**The King's Crowning**, by Murray. . . \$1.25  
**Sermons for the Coronation of His Majesty King George VI.** . . . \$1.00  
**The English Coronation Service**, by E. C. Rodcliffe. . . \$1.50  
**King George VI.**, by Taylor Darbyshire. . \$1.25  
**Queen Elizabeth**, by Lady Cynthia Asquith. \$1.25  
**Our King and Queen.** An authentic and authoritative story of the life of their Majesties King George VI. and Queen Elizabeth, revised and brought up to 1937. . . \$1.50



Turn the noblest end or ideal that you can see into action, and at its highest level. So will the life change and grow; what is cloudy will become clear; what is hesitating will become convinced; what is unredeemed will become purposeful; what is weak, strong; what is little, large; what is old, new—looking unto Jesus, the Author and Perfecter of our faith.—*Rev. E. M. White.*



"The streams that turn the machinery of the world rise in solitary places."

Comments Original and Otherwise

(Continued from page 4)

M.S.C.C. RECEIPTS BY DIOCESES

Fredericton .....	\$ 5,820.16
Montreal .....	25,753.20
Nova Scotia .....	7,078.27
Quebec .....	5,787.24
Arctic .....	301.00
Athabasca .....	781.40
Brandon .....	1,414.71
Calgary .....	3,143.00
Edmonton .....	1,916.00
Keewatin .....	878.00
Qu'Appelle .....	2,512.27
Rupert's Land .....	3,075.29
Saskatchewan .....	995.00
Saskatoon .....	1,003.15
Yukon .....	452.00
Caledonia .....	250.61
Cariboo .....	630.00
Columbia .....	3,535.59
Kootenay .....	2,031.00
New Westminster .....	3,914.54
Algoma .....	1,526.77
Huron .....	23,350.00
Moosonee .....	631.10
Niagara .....	18,834.77
Ontario .....	2,000.00
Ottawa .....	12,472.24
Toronto .....	55,454.00

Total receipts.....\$185,792.34

PREACHING AND SERMONS

The Living Church calls attention editorially to the centennial of Dwight L. Moody, the lay Evangelist, who in his life made many converts, not by sensational methods, but by his ability to speak in the ordinary language of every-day life. The article concludes as follows:

"We have slighted preaching in the Episcopal Church—witness the fact that in the Harper's Monthly Pulpit series only seven of our clergy are represented in a series which has now run to 50 volumes. Worship, of course, comes first; but St. Paul declares that 'it pleased God, by the foolishness of preaching to save them that believe.' Not many of the clergy can become great prophets of social righteousness—perhaps too many are attempting to prophesy, when, in the long run, they could do more by faithful instruction. The preacher who can bring men to acceptance of the faith, to belief in divine grace and to acceptance of it in the Sacraments, who can convince them of sin and win them to the Christian life of prayer, service, and sacrifice, will win an appreciation and a gratitude which words cannot express."

A CONFESSION OF FAITH

An article in an American Church paper which discusses the inaugural address of President Roosevelt, concludes as follows:

"But whatever the future may hold, of weal or woe, some things we Christians know as surely as we know that tomorrow will bring another day. We know that through it all the ultimate purpose of God will not be thwarted; the powers of darkness cannot prevail against His Kingdom. And ours is the task of build-

ing that Kingdom, not in some indeterminate future, but here and now, with the materials that lie ready to our hand. It is no time for faint-heartedness, or for a merely defensive and apologetic attitude. Powerful forces are on the march, seeking to capture the new world for Communism, for Fascism, for materialism. But the world belongs to none of these; it belongs to the God that is revealed to us in Jesus Christ our Lord. Shall not Christian men and Christian nations also be on the march to win the new world, and to build from the unpromising materials of the kingdoms of this world the Kingdom of our God and His Christ?"

THE BISHOP OF LONDON  
AND PACIFISM

Speaking at a meeting of the Church Assembly in London, after some extreme pacifist statements had been made, the Bishop of London roused loud cheers by expressing the opinion that "the real danger to world peace today are the pacifists. There is no great danger," he declared, "if we have a strong enough policeman, with a truncheon, to keep order—but he must have a truncheon. If we had taken the view of the pacifists in 1914 either the German Emperor or Herr Hitler would now be in Whitehall—this little island in a silver sea would be a German province.

"I would rather die than see bombs dropping on children and burning their flesh while we stand by doing nothing." Then amid renewed applause, he added: "I am watching the Government and I do not want to give a blank cheque to any Government, but, as our Government is intent on peace, let us, for God's sake stand behind it."

THE DROUGHT AFFECTED WEST

Dr. E. S. Archibald, Director of Dominion Experimental Farms, gave it recently as his opinion that Western Canada's drought area would come back, and again produce the finest quality of wheat and other grains. The Minister of Agriculture speaking in the House of Commons expressed the same view, and outlined a scheme, financed by the Government, to improve conditions amongst these Western farmers. That is good news indeed. Let us hope that these expectations will be fully realized.

THE PAPAL MESSAGE

The message of the Pope to the Eucharistic Congress in Manila was very brief, but that makes only more worthy of notice the two points that were specially emphasized. One was the expressed hope for "A daily increase of devotion to missions, and enterprise for the promotion of missionary activity. For," he said, "it is from that very source that light is given to our minds, ardour to our souls, and supernatural fecundity to our labours and good works."

The other point emphasized was the need for coming into more intimate union with Christ, that wandering brothers and all who sit in darkness and the shadow of death may as soon as possible through Him attain to light, truth and life. "Him may all men acknowledge, adore, and follow, for He alone 'hath the words of eternal life'."

(Continued on page 14)



# One Communion and Fellowship

## April

"O Son of God, our Captian of  
Salvation,  
Thyself by suffering school-  
ed to human grief,  
We bless Thee for Thy sons  
of consolation,

Who follow in the steps of Thee their Chief.

"Those whose bright faith makes feeble hearts  
grow stronger

And sends fresh warriors to the great campaign,  
Bids the lone convert feel estranged no longer,  
And wins the sundered to be one again."

"The best security that all just government has  
for its existence is founded on the morality of the  
people, and such morality has no true basis but  
when based upon religious principles. Therefore  
from political as well as more worthy motives  
I am extremely anxious that the Church of  
England shall be established in Upper Canada."

—Governor Simcoe, writing in 1795.

This month we go back to the last quarter of  
the eighteenth century and begin the story of  
Ontario. The shores of the beautiful lake called  
by the Indians Entouhonorons (since simplified

to Ontario) were travelled by Champlain as early  
as 1615. The Wilderness Mission was then estab-  
lished northward by Lake Huron, the first church  
erected and the first "church-going" bell sounded  
in the province-to-be; but that was destroyed  
and the wide lands were left unpeopled by white  
men.

When Canada passed under the British flag all  
that remained of the French rule in Upper Canada  
was the city at the lower end of the lake, re-  
named by us Kingston, and the ruins of the  
trading fort, Toronto.

In 1780 the population of the Niagara peninsula  
was 1000. Five years later it was 10,000, with a  
growing town, Newark (now Niagara-on-the-  
lake). The United Empire Loyalists had come!

In no other land had the Church to meet such  
rapidly changing conditions as in Canada. In the  
beginning there was no thought of a large English  
speaking population. Yes, there were garrisons  
with their chaplains and these would suffice for  
the regiments and a few traders probably. But  
the coming of the U.E. Loyalists (estimated at  
20,000 in New Brunswick and 25,000 in Ontario)  
changed all this, so Bishop Inglis was conse-  
crated to serve all the wide country, and when  
Rev. John Stuart, "Father of our Church in  
Upper Canada" came to Kingston, June 2, 1784,  
only that one bishop in a far-off land (Nova  
Scotia was very far from Ontario in the  
eighteenth century) represented the Church. In  
Upper Canada there were four ordained clergy,  
three chaplains with the garrisons which they  
were unable to leave, and there was John Stuart,



*Governor Simcoe, William Jarvis and a courier with a dispatch from  
Indian territory, in Navy Hall, Newark.*



*"The Little Gentleman".*

unpaid missionary, who opened the first school in Upper Canada in Kingston, in order to support himself.

He was of good Scotch stock, born in the British colony of Virginia. Reared as a Presbyterian, he was nearly forty years of age when he was drawn to join our Church intending to be a missionary among the Mohawks. He went to England for ordination on the eve of the War of Independence, and he was settled, as he thought, at his mission work, when war came.

Joseph Brant, afterwards the great Iroquois war chief, was his able assistant, translating our Prayer Book into Iroquois. Then the Mohawks, pledged allies of the British, took up arms against the Americans. Brant became a war chief, and Stuart acted as chaplain to a colonial regiment. Then the Mohawk towns were attacked. With fire and sword the people were scattered, many escaping to Canada. Stuart's house was plundered, his church desecrated, and he himself suffered personal violence at the hands of a mob.

In 1781 he escaped into Lower Canada, where the Government had large refugee camps for the often destitute fugitives. Stuart went on to Montreal, a city rapidly growing in wealth and importance, and its English speaking merchants urgently invited him to settle there and open a school. This he did and the school was a great success, but he felt that his people were pastorless in the wilds of Upper Canada, so in 1784 he went to Kingston, opening a school there, to support himself, but he spent all the time possible in riding across the country, preaching and teaching. He held Services in the Mohawk church by Grand River, which church, erected by his Indian

congregation, was the first to be built in Upper Canada. He went as far up the lake as Niagara; at Kingston he held Services "in a large room belonging to the garrison", until St. George's was finished in 1704. "It had", Mr. Stuart was proud to say, "Pulpit, Desk, Communion Table, Pews, Cupola and a Bell". It also had a most devoted minister and a crowded congregation. He was now a missionary of that friend to early Canada, the S.P.G.

St. George's was not built in 1792, so it must have been in some temporary chapel that Lieutenant-Colonel John Graves Simcoe was solemnly sworn in as Lieutenant-Governor of Upper Canada. He was a good man, not brilliant, but with a steady devotion to duty and considerable common sense. He has a place among the makers of Canada.

The son of a ship captain, he was largely a self-made man; brought up by a widow mother, he entered the army, working his way up. He had served with honour in the War of Independence, and now was Governor of a very new colony.

Governor Simcoe had the greatest respect and admiration for the United Empire Loyalists, and was himself deeply loyal to the Church as well as to the State of England. We quoted some words of his at the beginning of this article. It was 1793, the year of the Terror in France, and men were becoming afraid of atheism and anarchy. Our second bishop, Jacob Mountain, was appointed to Quebec, more churches were built, and more men came out to serve in them.

Dr. Stuart had his church in Kingston, though he always considered himself, first of all, the missionary to the Mohawks. Then he still travelled about, preaching to the settlers scattered through the bush, noting with a touch of humour the variety of "religions" he encountered. "There were Lutherans, Moravians, Quakers, Calvinists, Tunkers (?) and Methodists". Yet he never had any disputes with any of their preachers, for in the best sense of the





words he was the "Little Gentleman", his common nickname. "Little" was a joke for he was over six feet tall, but "gentleman" was in earnest appreciation of his always courteous manners.

In 1792 Newark was made the capital of Upper Canada, and our first parliament met there in September of that year. It was a busy one. It introduced British Law, established trial by jury, formed and named nineteen counties in Upper Canada, made various minor laws regarding legal weights and measures, tolls, etc. Simcoe wished slavery to be abolished, for there was then a considerable negro population in the country, slaves who had come with their U.E.L. masters. But the little parliament hesitated at this. It was however made the law for all Canada eleven years later. It was also thought necessary to arrange for building a jail in each district. Jails we still must build, but it is a little comfort to know that if we had not built churches, too, there would have to be many more jails.

Governor Simcoe had the warm backing of Mr. Stuart in his educational plans for Upper Canada. In the town York, which he had re-founded on the site of old Fort Toronto, he planned to have a college, and sent to the old country for teachers. One young man came out, John Strachan, of whom we shall hear again, but Simcoe's health had failed, and he returned home to England to die, so Strachan was stranded in Kingston.

Mr. Stuart continued his work. Though past sixty he still rode on his missionary journeys, delighted at the very many little churches that stood up. God's altars, in the bush clearings and beside the lakes.

There was an uneasiness in the land, for Simcoe and many others believed that a war with the States was inevitable, but Stuart thought that a real peace between Canada and her big neighbour was possible. There is a pretty story told of the "Little Gentleman" at a Christmas reunion of some Loyalists from

Virginia. One of them had been collecting records of the ill-usage many of them had received in the States, floggings, ears cropped, tar and feathers. The faces of the men grew dark as they remembered. Before them on the wide hearth the Yule log of Christmas peace burned, around on the walls evergreen branches hid the rough wood, the hunter's guns, and the tools of the hard labouring pioneer. Then the missionary spoke, and as they listened, remembering his life among them, they handed him the written records, and he dropped them into the Yule log's blaze.

*E. A. Taylor.*



### STANLEY BALDWIN

From Spectator (London) I quote the following lines:

Stanley is a bluff man,  
A ready, but never rough man,  
A light your pipe and puff man;  
British to the core.

Stanley is a strong man,  
A not afraid to be wrong man,  
A now we won't be long man;  
British to the core.

Stanley is a good man,  
A really would if he could man,  
A not yet out of the wood man;  
British to the core.

Stanley is a sound man,  
A won't run the ship aground man,  
A here we go round and round man;  
Very slow—but sure.

Yes, Stanley is a sound man, and would that the world had many more like him.

### SPIRITUAL TRUTH FROM A CHINESE STATESMAN

Lord Abingdon is reported as having quoted in a speech in the House of Lords in England, a cable he received from Dr. H. H. Kung, Minister of Finance in the Central Government in China. This far-seeing statesman insists that:

"Only the inspiration and guidance of a higher will can change human nature and conciliate men and nations so that there may be peace on earth and good will among men. The Oxford Group is a movement which transcends geographical dimensions, racial distinctions, party differences, and class conflicts. I believe the principles and discipline of the movement will help to bind the nations of the Far East and the world together in a common moral and spiritual awakening which is urgently needed to evolve a new and better social order."

This is indeed a remarkable testimony to the wide and deep influence of the Oxford Group. When British Statesmen and British ecclesiastics speak in this strain a new day for the world will dawn.



# One Hundred Years Ago

**Quebec S.P.C.K.:** Quebec Diocesan Committee, April 1837. A remittance of 100 pounds has been made to the Society. The debt due to the Parent Society in London by the Quebec Committee of the Society has been reduced. The Book Repository is well supplied. It is hoped the sale of books will increase the funds. [Report for the year 1838.]

**Bishop Stewart's Health:** Rev. T. Green, London, U.C., to Rev. W. J. D. Waddilove, dated 4 April 1837. It was with feelings of deep sorrow that I read that part of your letter referring to another inroad upon the health of our beloved Diocesan, but I had the comfort of receiving from Mr. Lockhart an improved account that it had pleased the Lord, contrary to all expectations, to raise him once more from the bed of sickness to a state of comparative health. Writing to Bishop G. J. Mountain, Rev. W. J. D. Waddilove, of Brecon Grange, England on 23 January 1837, says: My daily and nightly anxiety is to fulfil and make good all the arrangements he (Bishop Stewart) entered into, depending upon me. [See "Stewart Missions".]

**Quebec Cathedral:** St. George's Day 1837. A sermon will be preached by Rev. H. Burgess, M.A., Minister of Nicolet, L.C., on April 24th. The Bazaar for the support of the Female Orphan Asylum opened 5th April, 1837, at the National School House, St. John's Gate. [See Quebec Gazette.]

**St. Sylvestre, L.C.:** The Minister of Trinity Church, Cambridge, recommends Mr. P. J. Manning of Cambridge, as one who will prove a valuable labourer in the Canadian colonies. 13th April 1837. (Mr. Manning came to Quebec 1841 and served St. Sylvestre.)

[See Quebec Diocesan Archives.]

**Rectories of U.C.:** Lord Glenelg to the Attorney General. Dated Downing St., London, 12th April 1837. From the date of the Statute (Constitutional Act 1791) until 1835 the power of constituting rectories in each township was never exercised. At the close of that year it was called into exercise by the Lieut.-Governor (Sir J. Colborne) and 57 Rectories established. The Council of U.C. founded their recommendation of this measure on the despatch of Lord Goderich (now the Earl of Ripon) dated 1832: but this despatch conveys no instructions respecting the erection of rectories or grants of land thereto. The Council appear to have understood the despatch otherwise. Three questions proposed for consideration: Could the Lt.-Gov., with advice of Executive Council constitute any rectory without further signification of His Majesty's pleasure? Can the despatch of 1832 be regarded as signifying H.M. pleasure? Are the erection and endowment of the 57 rectories valid? If so, have the rectors same rights as in England?

**Sir F. B. Head,** Lt.-Gov. of U.C., to Lord Glenelg, Colonial Office, London; Toronto, 2nd May 1837. Transmitting an Address to the King proving that Act of 1791 is an infringement

ment of the rights of the Established Church of Scotland. [Messrs W. Telfer of Toronto, D. Brodie of Percy and H. Scobie of W. Gwillimbury signed the Address on behalf of the 26 delegates attending the Assembly of the Church of Scotland, held at Cobourg, 17th April 1837.] On 8th February the Presbytery of Quebec petitioned Colonial Office for assistance to Church of Scotland. A pamphlet printed at Toronto, 1837, for the author, Isaac Buchanan, entitled—"The Real State of Things in Canada . . . two articles on Clergy Reserves"; also another pamphlet printed for the author entitled—"The Reserve Question or a word for the Church, by one of its clergy"—also appeared this year.

**King's College, Toronto:** Archdeacon Strachan, as President, made a Report for bringing the University into speedy operation in April 1837. The six faculties were to be: literae humaniores, physics, philosophy, theology, medicine and law. The Act to amend the Charter of King's College (7 William IV., chap. 16) was passed 4th March 1837, and was said to have satisfied the more reasonable opponents of the Charter of 1827 without destroying the religious character of the College. Archdeacon Strachan and the authorities of the College acquiesced in it.

**Toronto, Holy Trinity Church:** 6th April 1837. Mr. Henry Scadding sailed from Falmouth for Quebec, on board the Bragila of 330 tons, in a 2-berth stateroom measuring 8 by 10 feet, the only light for which was admitted through a hole 2 by 4 inches. His companion was Mr. Osler. Both were divinity students.

**Cobourg, U.C.:** [The Rev. Alex. Neil Bethune.] A 55-page pamphlet was published by R. D. Chatterton, Cobourg, entitled "A Memorial of the late Mr. William Ruttan, son of Henry Ruttan, Esq., of Cobourg. By a friend. To which is prefixed a sermon preached at the reinterment of the deceased." Copy in Toronto Public Library.

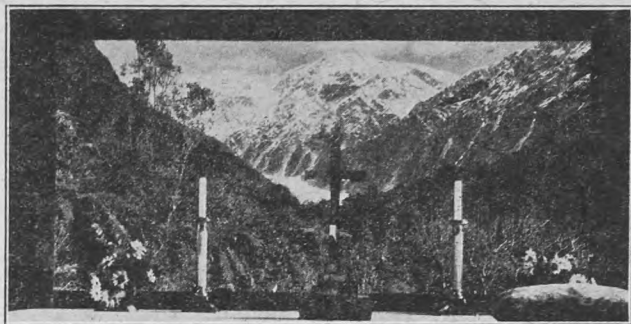
**London, U.C.:** During March the Rev. Thomas Green assumed charge of Mr. Cronyn's work in London town, and also visited in the township of London many families of Episcopalians.

**Guelph, U.C.:** Rev. Jas. Cotton Powell, Secretary of S.P.G. London, 5th April 1837. Dr. G. J. Mountain, Bishop of Montreal. Rev. Dr. Robertson will draw upon the Society for 500 pounds as Missionary at La Chine. We have received an application respecting the new church at Guelph, U.C., of the cost of erecting which it appears that a sum of above 100 pounds remains unpaid. The Society has contributed through the Bishop of Quebec, to the erection of the church 100 pounds.

**Penetanguishene, U.C.:** Bishop G. J. Mountain to Lt.-Col. Rowan, Military Secretary, dated Quebec, 18th April 1837. Requesting to be informed whether any hopes can be entertained of means of maintenance being provided for a clergyman at Penetanguishene in shape of allowance for serving the military congregation; and use of military building as a residence.

## BEAUTIFUL CHURCHES

We have many beautiful churches and cathedrals with ornaments and carved wood, but many of the lovely spots are not known to all the members of our Church. The accompanying illustration is taken from a picture shown to the editor by the Archbishop of Ottawa during a casual conversation. It is from St. James' Church, Waiho, New Zealand. The reredos is, in reality, the Franz Joseph Glacier, the hills in the foreground flaming with rata, seen through a plain glass window. What a beautiful place in which to worship!



Do you know any picturesque places in Canada used in this way, or any distinctive architecture in Canadian churches? Two awards will be made each month for the rest of this year for photographs and descriptions of unique churches. First award \$5, second award \$3 each month; one at least will appear in this magazine. Send postage if you want your photos returned. The same person cannot receive the award twice in succession.



### CHARLES INGLIS, MISSIONARY LOYALIST, BISHOP

By Reginald V. Harris, K.C., M.A., D.C.L.,  
Chancellor of the Diocese of Nova Scotia

This year the Church in Canada celebrates the 50th anniversary of the consecration of its first Bishop, Charles Inglis, and the real beginnings of the Church's work in this vast Dominion. True, the Services of our Church had been held in garrison post and struggling settlement as early as 1710. As Britain had conquered the country, new settlers had come both in the Maritimes and in Quebec, and with them, the church of their fathers, but the coming of the United Empire Loyalists had brought the great migration and, with it, the organization of the episcopate in 1787.

Charles Inglis, who began this great work for the Church in the Overseas Empire, was a remarkable man. The great romance of his career is told concisely in this timely work from the pen of Dr. Reginald V. Harris, K.C., Chancellor of the Diocese of Nova Scotia and Deputy Prolocutor of the General Synod, and published by the G.B.R.E., with an admirably suitable foreword by the Primate of the Church.

Dr. Harris, who has devoted an enormous amount of research during the past five years to the obtaining of the facts of Inglis' life and work, has summarized in this book of 150 pages the great achievements of our pioneer bishop; his life in rugged Donegal, his schoolmaster days in Pennsylvania, his missionary days in Dover, Delaware, a mission a hundred miles long; his services as assistant, and afterwards rector of Trinity Church, New York; his efforts to secure the Episcopate in America, his interest in the Mohawk mission, his amazing courage and indomitable leadership under the stress and strain of the American Revolution, his attainder, losses and exile, his pioneer work in Nova Scotia, New Brunswick and Quebec,

visiting the churches committed to his care, organizing and building an Academy, College and University, building churches, "everywhere planting and watering" an important, perhaps the most important, Episcopate in our Church's history.

The appendices to the book are alone well worth the price, containing a splendid bibliography, a chronology of the Church in Canada, including Inglis' life, from 1710 to 1816, a lengthy collection of biographical notes and a list of the Bishop's published writings.

The book "reads easily", with few tedious quotations from correspondence, with illuminating notes here and there which add to its usefulness and reliability.

The book comes at a time when much interest centres in the meeting of the General Synod at Halifax, when Inglis' great work will be suitably commemorated and when the Church throughout Canada will be asked to participate in the commemoration.



## THE CHURCH FOR ALL PEOPLE

Very soon our lake shores and summer camps will be crowded with people—Church people and others, and now is the time to make plans to minister to them. Here is a truly missionary work. A celebration of Holy Communion for the Anglicans or a regular Service of Morning Prayer to which little publicity is given will not do. Something more suitable to the circumstances is needed, at least at the first, to attract and interest the people. Why should we guard so zealously our reputation for a conservatism exceeding that of our Church in the home land? The following description of a Service in Norwich, England, indicates the willingness there at least to bring the Church to all kinds of people.

"Nearly 4,000 people were present. The Service was held in the main tent, and the Bishop was assisted by the Archdeacon of Norwich. Clowns, equestrians, lion tamers, acrobats and programme sellers were among the congregation.

Circus attendants acted as sidesmen, and showed the people into their places. A voluntary was played by the circus band, and the combined choirs of the Parish Church and St. Alban's, Lakenham, led the singing. A platform, covered in rich velvet, had been erected in the centre of the tent. The lesson was read by Mr. Frank Foster, the ringmaster."



## Comments Original and Otherwise

(Continued from page 8)

### GENERAL CHIANG KAI-SHEK

From the page headed "A Spectator's Note Book" in *The Spectator* (London) I quote the following:

"I have received from a friend in Hankow some interesting notes bearing on the question, frequently asked, what the alleged Christianity of leading Chinese amounts to. Of the genuine sincerity of both General Chiang Kai-Shek and his wife, there is, I am told, no doubt. Not long ago the British Consul General was asked for a different version of the Old Testament for General Chiang 'as he was finding Jeremiah difficult in the particular Chinese version he was at that time daily reading.' Madam Chiang Kai-Shek was using Moffat's translation. 'Several years ago,' adds my correspondent, 'General Feng Yu-hsiang (the Christian General) preached in a school chapel here, and we have never lost faith in his deep Christianity since then. General Chang Chih-chiang later preached in the same chapel and he knew his Bible through and through.' The writer of these notes adds the comment that this opinion expressed by an Englishman with long experience of Chinese life and thought is of considerable interest.

### A MISSIONARY CONFERENCE SUGGESTIONS

Recently there was held in the city of Philadelphia a conference of clergy and laity under the auspices of the Forward Movement. Some of the recommendations made were these. That the National Council of the Church should appoint an educational secretary, that there should be missionary courses in the theological colleges, and that at the General Convention which corresponds to our General Synod, provision should be made for more adequate devotional periods, and a special joint session for frank discussion of missionary policy, methods, and problems. Each one of these suggestions might be considered by the Church in Canada.

### IS IT A BREACH OF TRUST?

That is a decidedly uncomfortable question to ask, but it is not I who have asked it. It is asked by the rector of a parish in a letter addressed to a Toronto church paper. This rector states that the authorities of his diocese issued a statement at the beginning of the year, in which were mentioned the various extra parochial funds on behalf of which contributions were requested, and also stating the percentage of the total received, that would be paid over to each fund. When, however, the diocese had got possession of the money contributed, the authorities proceeded to divide it upon a basis entirely different from that originally announced. According to his letter they drew a line separating diocesan items from others. Money sufficient to meet these diocesan claims 100 per cent was first set aside and the balance left over, if any, was divided pro rata among the several extra diocesan funds. The rector who writes the letter stating these facts, raises the question

whether the action of his diocese is a breach of trust. He says that he and his people wish to play square with the diocese, but also feel that they must keep faith with those who contribute the money thinking that a fair share of it will be used for the missionary work of the Church.

### CANADA'S DEFENCE

A few days since, I spent an afternoon in the House of Commons and listened to some speeches on the subject of Canadian Defence Preparations. Some of the opinions I heard there expressed, left me both mystified and humiliated. Mystified because I could not understand how any reasonable person, in view of what has recently happened in Ethiopia and China, could urge that Canada should be left in a like helpless position; and humiliated because of the assumption made by some speakers that, while we could depend on Great Britain to defend Canada in case of trouble, yet we on our part should make it unmistakably clear to Great Britain that, in the hour of her need, she must not count on any help from Canada. Our speakers emphasized the fact that the United States would never allow any European nation to invade Canada. Probably true, but do not let us deceive ourselves. In that case our Uncle Sam would exact his price. And who could blame him? And the price exacted would be highly unwelcome to that section of Canada most vocal in protest against any assistance to the Motherland.

### BRITAIN CLOSING UP HER JAILS

The press informs us that if the trend of the past 30 years is continued for another 15 years, Britain may be in the fortunate position of having a country without any prisons. The situation would seem to suggest that the present Commission investigating prison conditions in Canada, might be better employed if the members went over to England in order to learn how they are doing it.

### RELIGION DEFINED

Canon Peter Green defines religion as "a conscious and waxes sarcastic in respect of the claim often put forth that abstention from public worship is consistent with fervid religious experience. 'The first duty of the Church today is to say to the many thousands of her children who neglect every ordinance of religion: 'It is true that you are deeply religious. You have taste for God. No doubt you, like all other human beings, are stirred from time to time by vague religious emotions, but they never find expression in any actions and so they come to nothing. Your so-called religion costs you nothing in effort or self-sacrifice. It costs you nothing and it is worth what it costs you.' The same author warns us in another book 'One of the greatest perils to which the Church is exposed, a peril greater even than the peril of deadly sin, because more insidious, noticed, less terrifying, is the peril of worldliness'—and worldliness is inevitable even in the mildest sense when worship is crowded out of our lives by other interests.

## A HELPFUL UNDERTAKING

The Diocese of Huron is planning to hold a School for Missionary Leaders early in the month of June. The idea is borrowed from the Old Country and has as its object to equip men to go out into the parishes of the Diocese and gather the Rector, Wardens and other leaders together, both men and women, to discuss the whole programme of the Church and suggest and develop plans of action in the parish. The visitor will then go back to the parish a second time and help to put the plans agreed upon into action. This to my mind is one of the most helpful suggestions made for some time and if vigorously and wisely carried out should be productive of good results to all concerned.

I hope what Huron is doing will be tried out in other dioceses.

## HERR HITLER AND GERMANY

The Church Times quotes the Berlin correspondent of the Morning Post as follows:

"Of events and trends outside Germany the average German is allowed to know just as much as the Government thinks fit; for, owing to the currency regulations that prevent travellers taking more than ten marks each abroad, only a few privileged persons are able to leave the country and see the world with their own eyes."

The correspondent who wrote that paragraph was given three days to leave Berlin. The Church Times refers on the same page to Hitler's demand for the restoration of Germany's lost colonies. "Herr Hitler says that he wants colonies solely for economic reasons. But who can believe anything that Herr Hitler says, even when he proclaims that his series of 'surprises'—that is of his treaty-breakings—is now concluded." From which I conclude that Church Times has not a very exalted opinion of Herr Hitler.

## CHRISTIAN CO-OPERATION

The Archbishop of Canterbury, in alluding to his recent "Recall to Religion", says:

"And here let me say how cordially I acknowledge the generous response given to the appeal by the leaders of other Christian Communions than the Church of England. I trust that there may be many opportunities of active co-operation with them in bearing witness to the great Christian truths in which we are all united."

And the Bishop of Bradford, referring to the Coronation, expresses the hope that, wherever possible, united Coronation Services may be held in parish churches.

"I am willing," says Dr. Blount, "to authorize that a Free Church minister should be invited to read the lessons or to give the address at such a Service."

I cannot help wishing that the Church would give some rule officially as to what may, and what may not, be done on such occasions.



Friendship improves happiness and abates misery, by the doubling of our joy and the dividing of our grief.—*Cicero*.

## BISHOP PROVOOST'S MEMORY IS HONOURED

New York—February 4th was set aside both in the diocese of New York and in the diocese of Pennsylvania in commemoration of the consecration of Samuel Provoost, first Bishop of New York, and William White, first Bishop of Pennsylvania, on February 4, 1787, in the chapel of Lambeth Palace. Bishop Manning of New York took part in the special Services held in New York and in Philadelphia.

The New York Service took place in St. Paul's Chapel, Trinity parish, in the morning. The Rev. Dr. Frederic S. Fleming, rector of Trinity, was the celebrant at the celebration of the Holy Communion. The rare old Communion vessels, known as the William and Mary silver, the King George silver, and the Queen Anne silver, were used. These were the gifts of British sovereigns, and consist of two flagons, a chalice, and a paten. Bishop Manning made the address.

### Bishop Provoost in First Inauguration

"It is eminently appropriate that the consecration of Bishop Provoost and Bishop White should be commemorated in this venerable chapel of Trinity parish, for, as you all know, it was in this very building that George Washington knelt on April 30, 1789, at the Service which completed the ceremony of his inauguration as our first President. That historic and memorable Service was held here in St. Paul's Chapel in accordance with a resolution adopted by Congress, and the officiant at that Service was Samuel Provoost, whose consecration as the first Bishop of New York we are now commemorating.

"Let me add one thought which I think should be expressed. This anniversary speaks to us of the full and sacred fellowship of our own Church with our Mother Church of England and with the whole of the Anglican communion."

Bishop Manning, at the end of his address, read a letter sent to him by the Archbishop of Canterbury.

*"My dear Bishop:*

"Let me send to you and the Bishop of Pennsylvania from Lambeth palace, where 150 years ago Bishops White and Provoost were consecrated, a message of heartfelt remembrance as you are celebrating this 150th anniversary of an event which meant so much in the history of the Church in your great country. It is most moving to think of the developments which have taken place during these 150 years in the life both of the Episcopal Church and of the United States. I pray that, by the blessing of God and the guidance of His Holy Spirit, the Church in your dioceses and throughout the United States may not only worthily uphold the traditions of that branch of the Holy Catholic Church to which we belong, but also may in an ever-increasing degree influence for good the whole community. I shall associate myself with your remembrance, thanksgiving, and prayers, on February 4th at the Altar in the chapel where 150 years ago these two good Bishops were consecrated.

"Yours very sincerely,

"COSMO CANTUAR."



## CORONATION SERVICES

Three Forms of Service have been authorized by the Archbishop of Canterbury for use in connection with the coronation of their Majesties.

1. A Form of Divine Service for use on Sunday, May 9th.
2. A Form of Prayer and Dedication for use on Sunday evening, May 9th.
3. A Form of Prayer and Thanksgiving for use on Wednesday, May 12th. This contains Epistle and Gospel.

Orders for these should be sent to us immediately for we have no means of knowing the quantity that may be required. It will help us and ensure satisfaction for your parish, if you order now.

## CORONATION SLIDES

A set of slides has been prepared with the intention that they may be used to help Church people to understand more fully the significance of that event and the ceremonies connected with it. The 48 slides are all beautifully coloured and a reading accompanies the set. The price of rental is only \$2.50. In ordering select alternative evenings, for the slides are in great demand.



**Master Builders.** (Studies in Parochial Leadership), by A. E. Simpson. This book deals with the two-fold work of the priest as "minister to human souls, and also a leader of a portion of the Church of God". Paper 60c.

**A Preacher's Note Book.** Part II., by Paul B. Bull. Outlines for Septuagesima to Palm Sunday. . . . Paper 45c.

**The Catholic Faith and the Social Order**, by W. G. Peck. . . . Paper 30c.

**The Fruit of the Spirit.** An exposition of Galatians 5: 22, 23, by Kenneth Mackenzie, Bishop of Brechin. Very suitable for reading at time of Confirmation. . . . 60c.

**The Bible Guide Book**, by Mary Entwistle. This companion to Bible study for young people and their teachers is a cyclopedia of essential data concerning Bible lands. . \$2.50

## THE SCHOOL OF ENGLISH CHURCH MUSIC (Canada)

Strange as it may seem to many choirs, the worth of our Church Services is greatly enhanced by contrasts—for instance, when moments of complete silence precede or follow some focal point in our worship. The following article which we are permitted to reprint sets forth this ideal in no uncertain terms and we commend it to you.

"There was silence in heaven about the space of half an hour"—Revelation viii: 1. You will remember that this period of impressive silence followed the opening of the seven seals by the Lamb of God. On this most momentous occasion there was a period of silence for the space of half an hour. Surely if heaven felt the need of that silence, how much more do we need it on earth, amid its tumult, its shoutings, its jangling discords, the strife of tongues, and the noise and welter of our busy days. How scarce indeed is the opportunity for silence—such silences as Jesus sought amid the hills of Galilee and by

the still waters of the Lake. Here He refreshes Himself for future work on earth. If the Son of God knows the value of quiet meditation it is certain that we must treasure its help.

Those who compiled our Service of Holy Communion have left us just such moments in which silence can be used to emphasize all that is dearest in this Memorial of our Lord. Yet so seldom is advantage taken of these moments. To many of us they are periods of awkward suspense. Just as a boy in adolescence hardly knows what to do with his awkward, prominent hands, so we fumble with our silences. They seem unusual: we are unprepared for them. But to the worshipper who has passed through spiritual adolescence into full maturity, these are precious moments. An old proverb says: Blessed is he that hath this manner for his guide and from the "storms of controversy" has fled into the port of silence".

There are two simple methods by which we can train ourselves to take full advantage of the silent moment. The most usual is to close our eyes, shutting out the world from our vision and concentrating upon the things we know of the spiritual world, of our Lord and His words of help to us. This is not the only way, however, for the very church building is full of things upon which we can meditate to our manifest benefit. Ahead of us is the Holy Table where we see the cross,—the heart's core of Christianity, the symbol of our holy Faith. How can we gaze on it without thinking of our Lord, and His unique way of saving humankind. Elsewhere is the Font, whereby every infant is brought and dedicated to a life of Christian hope: we think, then, of the little children who were blessed by our Lord and we conjure up a vision of the angels who do always behold the face of their heavenly Father. Forward is the lectern, placed 'in the midst of the congregation' often symbolically fashioned like an eagle: and we think of those who have left us a record of God's self-revelation to man. From age to age His nearness is established through the inspiration of those who love Him.

A silence in heaven! Much do we need to use our moments of silence on earth, when we can look in upon self and look out with understanding upon the world.

A closing word might be said to those organists who have been prone to fill up with improvisation these precious moments. It was after the silence in heaven that the Angels 'prepared themselves to sound' their trumpets; they did not haste to destroy that precious moment. In the Service of Holy Communion after the Prayer of Humble Access (where the priest is instructed to 'so order the Bread and Wine' that better to present them to the people) there is a moment when we can well think on what the priest has pronounced in our name; and after the Prayer of Consecration, how can we help but prepare ourselves the better to receive those consecrated Elements. After the blessing shall we not linger a moment in silence to comprehend to the fullest extent the priest's reminder of the peace of God and His blessing ever among us? Silence opens the Kingdom of Heaven to all believers.

## Diocese of Saskatchewan

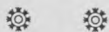
Chief James Head of the Fort a la Corne band of Indians passed away in the Melfort Hospital on Sunday morning, January 24th. He and his brothers came from Cumberland House many years ago to try to make their living in a farming country. He married the daughter of the then Chief James Smith. When his father-in-law died in 1902 James Head succeeded him as Chief. He has therefore held this office for some 34 years.

Chief Head was a quiet, unassuming man, very kindly and patient with his people. He always showed the best example in all phases of life. A devoted Christian and Churchman, his influence will be greatly missed. His wife, one son and two daughters survive him. In the absence of the Incumbent, the Rev. Canon E. Ahenakew, the Ven. Archdeacon W. E. J. Paul came from Prince Albert to take the Funeral Service. In spite of bitterly cold weather St. Stephen's Church was packed to the door.

The Executive Committee of the diocese met recently in Prince Albert with the Ven. Archdeacon W. E. J. Paul, Bishop's Commissary, as chairman. Good reports of the work of the diocese were rendered, chief among which was that in which it was shown that the General and Missionary Apportionment for the year was 32% paid up, which must surely be a record for Canada. This means that almost every parish and mission paid its share 100%, only one or two harder-hit parishes not being able to pay in full.

At the meeting of the D.B.R.E. it was decided to go ahead with plans for a summer school and young people's conference at Okema each this summer. The dates were set as from July 5th to July 12th. Over a hundred attended last year, and from indications it is expected that this number will be exceeded this summer.

The Sunday School by Post in the diocese is making good steady strides forward. At the recent D.B.R.E. meeting it was reported that there are now 4275 members receiving lessons regularly from the Prince Albert Office. The difference between that figure and 3632 represents the number of children added as a result of the work of the Caravans during the past summer. Miss Whelpley, in the course of her report, says "Their answers are splendid. Personally I believe that our Sunday School by Post children are quite as far advanced in their knowledge of essential religious truths as most of the children who attend our city Sunday schools."



## Diocese of Athabasca

At the annual meeting of Peace River reports from all departments showed splendid work done during the past year. The meeting unanimously carried a voluntary increase of \$200 on assessments. The W.A. report showed a record year. Plans are under way for the Summer Musical Festival which is to be a joint enterprise of the parishes of Colinton and Athabasca.

## A NEW VENTURE

At the last meeting, the Editorial and Supplies' Departments of the General Board of Religious Education took another step forward in their endeavour to serve the Church. The decision was reached that a weekly paper for young people over fourteen years of age should be published commencing in October of this year. This will be a four-page paper the same size as *The Young Soldier* and *Crusader*, with stories, articles, news, Junior Bible Class Lessons, etc.

There are four things that the members of the Church can do to help in this new undertaking.

1. Suggest a name for this new paper.
2. Write stories or articles for the paper, suitable for young people fifteen years and over.
3. Encourage friends to send manuscripts for the paper.
4. Arrange that all the Bible Classes of the Sunday School and young people in the parish send in an order for the new paper.

Samples of the paper will not be ready for some time, but will be sent free as soon as possible after requested. The price of the paper will be 50c. a year, or 55c. for individual copies, but any orders for a year's supply received before Sept. 1, 1937 will be charged at 50c. from Oct. 10, 1937 to Dec. 31, 1938. In other words, the papers will be sent free from Oct. 10th to Dec. 31st of this year, if an order is received for one year.



## THE COLLECTION

Mr. S. Waller, catechist at Lake St. Martin Indian Reserve, Gypsumville, Manitoba, writes to us about an interesting collection as follows:

You commented in a recent issue on words of the Bishop of the Arctic when he said "It was a real problem to receive with dignity a great pile of these valuable skins (rat) on the alms-dish." Such collections are not unusual in the north. Such a collection at Mistassinnie, in the Diocese of Moosonee, took well nigh an hour and a half of the worshippers' time . . . when every man, woman and child did his share, and the collection amounted to \$289.45.

In these parts in times past, as many living witnesses can still testify, Indians who had neither fur nor money to contribute would place on the collection plate a little tobacco, sugar or tea instead. It should be mentioned that such offerings were used to pay the church care-taker who appreciated them far more than cash, as traders were few and far between, and it would save him a journey. Indians are notorious, even today, for trading small quantities of flour and other commodities amongst themselves, which creates a health problem, as germs of every description find their way from one home to another.



**By the Grace of God.** A book of changed lives. True stories selected from well-known living writers, intended to show the reality of the living Christ working in the lives of ordinary people today. 445 pages. . . . \$1.50

## Diocese of Quebec

The University of Bishop's College, Lennoxville, will soon have received the \$300,000.00 for which it asked the public. At a dinner recently held in Montreal, attended by the Bishops, members of the corporation and others, this gratifying news was announced. The greater part of this amount was subscribed by Montrealers, who in this striking way showed their confidence in the inter-diocesan university. Once more Rev. Dr. A. H. McGreer is to be congratulated upon having carried Bishop's College through another difficult period. His term as principal of the university has been a time of great expansion for the institution. In about five years' time Bishop's will be keeping its centenary. All through these years it has upheld the ideal of religious education as a preparation for business or professional careers. It has always been a residential college accepting a comparatively small number of students and, in this way, uniting them in close bonds one with another and with their professors or lecturers. It has always trained a group of men for the priesthood and, in recent years, it has also trained another group of men for positions in the provincial high schools. The immediate success of its appeal for this large sum may be taken as an endorsement of its policy by the English-speaking population of the province.

The Church Society is now feeling the drop in interest rates on its securities from five percent to 4½ per cent. This means a heavy loss to every diocesan, episcopal or other fund administered by the Church Society. To offset the loss to the diocesan mission fund (which amounts to \$2,000.00) the Bishop appealed to every congregation to set aside all collections on a certain Sunday in Lent for the purpose. Next year the interest rates will be slightly lower and naturally must be expected to drop until they reach the rate paid by the Dominion of Canada Bonds (three per cent)—unless something unforeseen happens. The Bishop's plan is to ask heads of families to join the Church Society. This costs two dollars a year and is now looked upon as a public duty by several congregations of the diocese, notably the Cathedral. The Church Society cannot exist legally without having members in good standing.

Hitherto a few loyal church people have regularly paid their fees. If the Bishop's plan of getting many new members succeeds, the inevitable loss of interest will be felt less heavily.

Two events occur this year which will awake much interest amongst the members of the diocese. One is the celebration of the City of Sherbrooke's centenary. This city is the centre of the population of the diocese. In it is the biggest parish of the diocese. St. Peter's Church was begun about 15 years before the city was incorporated and the parish will therefore be deeply interested in the municipality's 100th anniversary. Sherbrooke's history goes back half a century before it became a city. The founder of Ascot (as it used to be called) was a veteran of the War of Independence, his name, Gilbert Hyatt, who had fought under General Bourgoyne in 1777. His property was confiscated by the American Government and he emigrated to the loyal colony to the north and settled in Ascot township with his family in the year 1780. Others who came with Hyatt were the Moe brothers, Burns, Lobdale and Normand. Thus the City of Sherbrooke was founded by loyalist stock and conserves the "cachet" to the present day.



## Diocese of Brandon

The Budget returns for 1936 were very encouraging. There was an increase of \$1,770 over 1935. Twenty points over-paid their apportionments and 10 others paid theirs in full.

The 12th annual meeting of the Diocese, W.A. was held in the crypt of the pro-cathedral February 10th and 11th. On the evening preceding the meetings, Bishop and Mrs. Thomas held a reception at Bishop's Lodge for the delegates. The Bishop was the celebrant at the celebration of Holy Communion the following morning. He was assisted by Canon P. Heald, the Revs. L. J. Adams and C. D. Gemmill. The same evening a missionary meeting was held at which interesting and instructive addresses were given by Miss Prudence Hock who has been at Pangnirtung in the Arctic. Miss I. L. Isaac on furlough from Japan and Rev. A. E. Minchin, Principal of Elkhorn Indian School.

## "His Name is called The Word of God" Movement

STANDARD: *Acceptance of The Atonement and belief in the abiding Spirit of Jesus in all who acknowledge Him as Saviour and Lord.*

"And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel."

Only twice is it recorded that Jesus marvelled: once because of faith (St. Matthew 8: 10) and a second because of the lack of it (St. Mark 6: 6). The Lord Jesus all through His earthly ministry was ever seeking in the people with whom He came in contact that indefinable quality which is called faith. While the Master never failed to recognize and reward faith, He gave it no act definition. The blind Bartimæus in his misery cried to Jesus for help, and Jesus responded asking "What wilt thou that I should do unto thee? . . . Rabboni, that I may receive my sight." And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight and followed him in the way" (St. Mark 10: 46-52).

The Rev. J. T. Robbins, M.A., is preparing a series of studies on the Book of the Acts of the Apostles for members of this Fellowship. Study One is available to members interested.

For details of Bible studies and information of the Fellowship write the Registrar, enclosing postage for reply, Mrs. F. G. H. Williams, 1434 King Street West, Parkdale, Toronto, Ont.



Vice-President, poured tea. The W.A. sent flowers to Mrs. Taylor on her 77th birthday. In spite of her 77 years Mrs. Taylor thinks nothing of walking a mile or so to church. The Mission folks are feeling very grateful to the Bishop for procuring a piano for the Parish Hall.

We have a Boys' Club now at the Mission called, St. Matthew's Beavers. Richard Calloway is the Leader; Billy Sanders, President; Edgar Flowers, Secretary; Napoleon White, Vice-President; Stanley Husband, Treasurer and Danny Lloyd, Doorman.

St. Stephen's was beautifully decorated for the Easter Festival with the flowers donated.

## The Rural Deanery of Vermilion

### ST. SAVIOUR'S, VERMILION

#### Senior W.A.

This past month has been a busy one, it being our first efforts to raise funds to meet our obligations.

We catered to the Curlers' banquet on March 10th which proved to be a very successful affair. The curlers expressed their appreciation and the ladies were well satisfied with their efforts.

A most successful tea and sale of home cooking was held on March 11th, at the home of Mrs. Malaher.

Instead of having our regular meeting on the 18th we had our "quiet hour," Canon Leversedge being the speaker.

## Rural Deanery of Metaskiwin

### HARDISTY

Reports given at the annual congregational meeting of St. Mark's church showed all obligations met with the exception of the Vicar's stipend which is still considerably in arrears.

Among the officers re-elected were: Mr. A. Skeet, Vicar's Warden; Mr. E. Fowler, Peoples' Warden; Mrs. R. Matthews, Reporter for the Church Messenger.

The W.A. annual meeting was held at the home of Mrs. Corry.

Mrs. G. Foden was re-elected President; Mrs. J. Trupp, Vice-President; Mrs. Matthews, Secretary-Treasurer; Mrs. Love, Little Helpers Secretary.

While our membership is small in number quite an amount of work was accomplished during the year.

Some of the W.A. members met at Mrs. Trupp's recently to quilt the bed cover for the bale. The quilting was finished during the afternoon. Mrs. Trupp served tea, which was very refreshing.

The W.A. are planing to hold a sale of needlework, home cooking and afternoon tea in the Red and White Store on Easter Eve.

We are very pleased to welcome Mrs. Carpenter and Mrs. Corry back to the W.A. after their long sickness.

In February the Rev. Harding Priest paid us a visit. Quite a nice crowd turned out in the evening including the Superintendent of the Sunday School, Mrs. Anning, the teachers and older scholars. Mr. Priest gave a very interesting address which was greatly enjoyed by all as was also the discussion which followed.

### Baptisms

January 23rd, William Rubenok; January 24th, George Herbert Smith; January 28th, Joseph Swinton Rigby; March 4th, Norman Walter Metz.

### Marriages

December 28th, 1936, Alberta Edward Whitehead and Belva Ellen McDevitt.

December 28th, 1936, David Reginald Mitchell and Margaret Kathleen Shortreed.

### Burials

January, 23rd, Irwin Armstrong; January 26th, William Rubenok; January 30th, George Herbert Smith; February 25th, Mrs. S. W. Oxford; March 16th, Joshua Beazer.

## Rural Deanery of Jasper

### ST. MARY AND ST. GEORGE, JASPER PARK

The solemn fast of Lent and the glorious feast of Easter have come again, another tidemark on the ageless shores of Time. As a parish we have kept the fast, we have exulted in the feast. As to whether we have benefited as individuals, or wasted the opportunity, it would be presumption for any scribe to say.

The climax of Lent is, of course, Good Friday. The Children's Devotional Service was wonderful. The "one brief hour" of solemn devotion at eleven o'clock prepared us for the magnificence of the evening cantata service when the "Crucifixion" (Stainer) was sung. It was in truth a service, wherein the congregation participated, rather than a performance or rendering to which an audience listened. High praise for any choir to say that, but they deserve just that.

After the tense devotional services of Lent as climaxed Good Friday we entered joyously into the spirit of the services of Easter Day. The mild weather, bright sunshine, armsful of flowers, and even a new white frontal, all contributed a bright setting for the stately communions, joyous children's service, Baptisms, and festal evensong. In short it was just what Easter should be—a day of days. In passing we sometimes wonder about those people who come to church only at great festivals. Obviously they enjoy themselves—why do they starve themselves, spiritually, the rest of the year?

Easter Eve the W.A. held a very successful tea and bake sale in the Parish Hall. We congratulate



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